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To Our Friends and Readers

The world is now face to face with a new epoch, in which a turning point must be marked in what has been called civilization.

What preparations must we young Buddhists of Japan make to meet this coming new age? As we put this question to ourselves, we feel that we have a great mission to accomplish for the East as well as for the West.

What is our mission for the East? To harmonise and bring to mutual understanding our brothers and sisters of the Asiatic countries, to make them recover their lost vigour and to unite their efforts for the restoration of ancient civilization of the Orient, which gave birth to great religions, deep philosophies and noble arts. This is the mission which calls to task all the young men and women of all the Eastern countries. We must free ourselves from the chains of moribund traditions nor must we allow ourselves to be tied up by the fetters of entangling formality and conventionality. We must put to fire dead or dying leaves to welcome in their place fresh buds full of life and vigour. In this way, we must bring back to life the old East, the sick East, the dying East.

Do not misunderstand us. We are neither advocates of imperialism nor enemies of the West. In proclaiming, as we have done, our mission, we are simply speaking in the spirit of peace and love, in that of Buddha, which transcends national boundaries and regards all races in equal light.

What is our mission for the West? It needs scarcely be said that the civilization of the West, laying, as it does, too much importance on the material side, is a lame civilization. In fact it finds itself at a dead-lock today. If civilization is really what the present civilization of the West represents, it is a curse, instead of a blessing. The shortest cut to remedy its shortcomings and make it complete is, in our opinion, to spread to the West the culture, philosophy and faith of Buddhism. By doing so, we must endeavour to induce many men of the West to give up the prejudice and pride they hold in regard to race, religion and politics. We feel that it is our duty to implant in their minds the spirit of Buddha, whose love extends not alone to men but to all living creatures on earth. Such is our mission for the West.

This insignificant little jounal is certainly too feeble an organ to be compatible with the ambition we cherish. It is, however, our first step towards the realization of the great aim we have in view. Through this medium we desire to show to our friends abroad, possessed of the same faith as ours, what we young Buddhists of Japan are thinking of and doing. We desire to make this journal a bond of unity by which they and we may work together for the achievement of our common object.

A few more words. We hope that our friends and readers will understand that we are followers of the Mahayana school of Buddhism. As such we are neither dreamers nor pessimists. We make much of action, and while earnestly thinking of the life beyond, we seriously regard the life we live now. Towards other religions we are tolerant and entertain no enmity whatever against people holding faith different from ours, while in regard to race and other matters, we have no notion whatever that East is East and West is West. In short, we hope that our friends and readers will understand that we shall endeavour to the best of our ability and in our humble way to attain the great object we have in view, "with malice towards none, with charity for all."

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JAPAN AND THE PACIFIC QUESTIONS

The first meeting of the Institute of Pacific Relations was held at Honolulu from June 30 to July 15 of the present year. It was attended by representatives of six Pacific countries, namely, the United States of America, China, Canada, Australia, New Zealand and Japan, as well as of the Philippines, Chosen and Hawaii, each of which being considered as a unit. The chief promoters of the function were leaders of the American Y.M.C.A., to whom great credit is due for having arranged it in a splendid manner and made it a great success.

There were present at the meeting 111 active and 40 associate members, the latter being given no floor except upon special application. The continental United States was represented by 28 members, the majority of whom being prominent scholars. As for the other countries participating in the meeting, they were mostly represented by men and women connected with Christian enterprises.

The programme for the first two days of the session had previously been made by the American promoters, the first day being given to the presentation by a representative of each of the countries taking part in the conference of views of Pacific problems seen from their several standpoints and the second day to speaking by several representatives. On the latter day, a paper by Dr. M. Anesaki, Professor of the Imperial University of Tokyo, who was unable to attend, on the present condition of Buddhism in Japan and its influence on international movement was read. On and after the third day of the session, the "Round Table" method of discussion was followed, the subjects dealt with being adopted by consultation among the delegates themselves and the discussion being conducted in quite friendly and democratic a way. No resolution was adopted at such meetings.

Of several questions dealt with the question of emigration

naturally attracted the lagrest amount of attention and interest, it being considered from various angles, such as social, legal and political, commercial and economical, educational, religious and cultural. As might be expected, Japanese delegates spoke much and in an active way, while American representatives spoke in defence. Practically, however, all were agreed in condemning the new Immigration Law as unfair and unjust. Seen from the viewpoint of religion, the question was all too plain, but more or less arguments were presented on economical ground in defence of the law. Particularly interesting was the fact that certain delegates from Australia spoke against the White Australia policy.

In short, throughout the session a spirit of frankness and amity pervaded the conference and a great deal was achieved in the way of removal of mutual misunderstanding and prejudice. The following was the statement I had the honour of presenting to the conference on the first day of the session :—

Mr. Chairman, Ladies and Gentlemen :

We Japanese members are fully aware of the vast magnitude and far-reaching importance of the problems we are invited to discuss. Upon the right understanding and tactful handling of these problems will depend peace and harmony between the nations bordering on the Pacific.

It is in a spirit of diffidence and humility that we approach the discussion of these important problems. We feel it our duty to conduct all discussions in a calm and dispassionate manner with proper regard for each other's susceptibilities and yet at the same time with perfect candor and frankness, for we believe that plain talking is always the shortest and surest way of arriving at a right understanding of all internatinal questions.

Now, Mr. Chairman, permit me to try to lay before you and our distinguished fellow members a brief statement concerning the more important of the problems that confront us in various departments of our national life. All I can do is just to outline these problems as they appear to me. I take them up in the order and under the general headings adopted for the purpose of round table discussions.

I. Cultures, Religions and Education.

Japan is rapidly emerging from the first stage of contact between the cultures of the East and the West—a stage of which the distinctive feature was to lay more stress on what is different than on what is common between them. A more hopeful period is now dawning, a period characterized by a mutual desire for understanding and harmony. It may be remarked that there is a growing tendency among the Shintoists, Buddhists, and Christians to attach more importance to the practical aspects of their faiths rather than to dogmas, so that in most of the movements for social regeneration they find common ground for service.

Turning now to the domain of education, it will interest you to know that a liberal tendency of a somewhat similar nature is prevalent. The problem which we now face is how to harmonize the traditional idea of nationalism with the new spirit of international cooperation.

I feel happy to be able to tell you that the internationalistic movement is making very satisfactory progress in Japan. To mention a few of the facts illustrative of this point, I may refer to the establishment in 1923 of the Japanese Association for International Education of which I have the honor to be president; its promoters include prominent figures like Prof. Anesaki of the Imperial University of Tokyo and Miss Yasui, President of the Women's College of Tokyo. Another interesting fact is that a teachers' training course in international education was held in Tokyo last year under the auspices of the Department of Education; it was attended by over 600 primary and secondary school teachers from all over the country. It will interest you, especially my colleagues from America, to learn that the World Good Will Day adopted at the World Conference on Education in San Francisco in 1923, is widely observed in our schools on May 18, carefully prepared literature on the subject of peace being supplied free by the Association for International Educaiotn.

To give you an idea of the kind of topics stressed by the promoters of international education in Japan, special mention may be made of a well-known text book widely used in secondary schools which include such subjects as Ideals of Civilization, Social Justice, Love of Fellow Beings, Preservation of World Peace, Internationalism, The League of Nations, the State and Diplomacy, and Practical Applications of International Morality.

You will have perceived from what I have said so far that the Japanese people on the whole are making an open-minded and hearty response to the call of a broader and more enlightened world civilization combining the good qualities of the civilizations of the East and the West. The East and the West are meeting in Japan. The West has found an open-minded welcome from the East. May we not hope for a similarly responsive attitude on the part of the West, so that the cultural gulf that now divides the two great sections of the world may be removed to the lasting happiness of the human race?

II. Economic and Commercial Relations.

Japan is being rapidly industrialized. It is, of course, not a development of unmixed blessing. This is, however, not the place to dwell upon the spiritual and moral side of the subject. Suffice it to say that, whether we like it or not, industrialization has come to stay. It is, indeed, evident that manufacturing industries will form the principal means of fostering the material prosperity of Japan.

Another patent fact is that we are singularly deficient in natural resources, so that we have to go elsewhere for obtaining raw materials for our industries. And the quarters to which we chiefly look for this purpose is the adjacent continent of Asia, especially China and Siberia. The recognition of this fact and the consideration of it in all its bearings, is bound to bring home to our minds with increasing force the truth that even our own interests demand most intimate and cordial understanding with those great peoples.

From our economic dependence upon the adjacent parts of the Asiatic continent, there inevitably follow the necessity for free and open access to these regions. Japan is, therefore, necessarily keenly interested in the maintenance of the time-honored policy of the open door and equal opportunity for all.

III. Race and Population.

The world is entering upon a peculiar stage of development where different nations and races are getting acquainted sufficiently well to dislike another but not well enough to like and respect one another. The inevitable consequence is unfortunate friction and misunderstanding between nations that should be friendly. Hence the urgency of finding some working basis on which nations of different racial affinities may get along with one another with a reasonable degree of harmony and mutual respect.

There is no problem of greater importance before the institute. And unless some definite constructive progress is made along this line, we cannot be said to have achieved any degree of success in attaining the noble purpose that has brought us together. Let us, then, consider calmly and dispassionately the different aspects of this problem from different angles. What, for instance, are the real causes of these race antipathies? What practical steps can be taken, what forces can be enlisted in order to make these divergent races recognize each other as brotherly members of one human family, each remaining true to its historic traditions and its peculiar culture and yet fully prepared to do its share in the peaceful up-building of the general fabric of a world civilization? These are the problems urgently demanding the attention of our institute, and I have no doubt they will receive careful consideration.

Speaking now of population, Japan is one of the most densely peopled countries in the world, the average density of Japan Proper being 373 persons per square mile. In other words, it places Japan the third in the rank of density among all the nations of the world. The situation is made worse by the fact that the country being extremely mountainous, only a very small proportion of its limited area of 150,000 square miles can be brought under cultivation. Sixteen to seventeen per cent. of it represents the acreage now actually under cultivation. On the other hand, the population is increasing at

the rate of over 600,000 a year. The problem of population is, consequently, of vital interest to Japan.

Now it must be stated that there is a division of opinion among Japanese as to the way in which the problem can be and should be solved. The prevaling opinion seems to be that the pressure of population in Japan can only be relieved by emigration abroad and industrialization at home. On the other hand, there are some who maintain that relief can be found through the further perfection of our system of intensive cultivation. Leaving the holders of these two antagonistic opinions to fight out their differences, I shall for the present rest this problem where it stands and say that some way out must be discovered.

This problem of population leads me to take up the question of Japanese emigration. Lack of time prevents me from entering into this subject at any length. I must, however, state most emphatically that Japan does not intend to claim for her people the right of free entry into the territory of another country. What we object to is discrimination on account of race. Such discrimination is highly offensive to our self-respect as individuals and as nation. I would not be telling you the truth if I did not say that there exist among our people deep feelings of disappointment and dissatisfaction and even resentment over the discriminatory immigration law passed by the American Congress last year. I must, however, say at the same time that the more thoughtful among us still have sufficient confidence in the traditional sense of justice and fair play on the part of the American people to cherish the hope that in due course of time this wrong will be righted with honor to both nations.

As for Canada and Australia, we have also had occasion to complain of their attitude on this question. But it might be admitted that they have shown more tact and wisdom in dealing with the difficulty; this is especially true of Canada with whom the matter is regulated by means of a diplomatic arrangement. Australia took the matter up long ago when the number of Japanese immigrants was still insignificant, and settled it in a manner not openly offensive, although the real purpose of the law was easily perceivable. It may be questioned from a purely moral point of view and from the standpoint of world economy, whether any groups of human beings can rightly enclose a large extent of land and make little practical use of it, when there are other and larger groups who are in urgent need of a breathing space. Unfortunately, however, that point of view is still foreign to present international practice, and it only possesses academic interest. All we ask of you is that the problem of immigration will be examined with utmost candor and impartiality.

IV. Political Relations.

In view of the increasing closeness of action and interac-

tion between nations, the limits within which an independent country can regulate its domestic affairs without affecting the interests of other peoples are daily growing narrower and narrower. The duty, therefore, devolves upon each nation, when it makes laws, never to lose sight of the foreign interests that may be harmfully affected. This duty is imperative where the rights and interests of aliens actually resident in the country are concerned.

In this connection I am glad to tell you that two notable improvements have recently been effected in Japanese laws affecting the rights and interests of resident foreigners. One is a law grantig to foreigners the right to own land for agricultural, commercial or for other purposes, on the same footing as Japanese subjects. This law was passed by the Imperial Diet last spring and will soon be put in effect. A noteworthy feature of the new, as of the old law, is that no discrimination whatever is provided on racial or any other ground. Only the new law reserves to the Government the right of denying participation in the benefits of land ownership to aliens whose home country withdraws such benefits from Japanese subjects. This power is, however, merely discretionary, and there is reason to believe that it will be seldom exercised.

The other legal improvement recently effected is an amendment to the law of nationality, which was passed in the special session of the Diet last summer and put in force on December 1, 1924. Under the new law, children born of Japanese parents in America, Canada and certain South American countries automatically lose the Japanese nationality unless they declare through their parents within fourteen days after their birth their intention of retaining it. As for those Japanese born in any of the countries enumerated and living there at the time the new law came into force, they are given the right of renouncing Japanese allegiance whenever they want to, whereas the old law restricted that right within a certain age limit which in practice resulted in substantial injustice to those persons by placing them in the awkward position of being claimed as citizens by both Japan and America or one of the other countries at the same time. This was in its last analysis a result of conflict between two well-known principles of private international law, namely, the feudal and Anglo-American doctrine of *jus soli* and the Roman and continental European doctrine of *jus sanguinis*, which latter doctrine was in accord with our traditional juridical conceptions and therefore adopted as a basic principle in our present law of nationality.

I have already referred to the growth of a strong, liberal tendency in the educational world of Japan. Such a tendency, however, is by no means confined to educational circles; it is observable in all fields of activity. In politics, for instance, universal manhood suffrage bill was passed finally

this spring after twenty years of hard and constant fighting. As regards our foreign affairs, a new generation of diplomats with a fresh and broader outlook on the requirements of international life is rapidly coming to the front. On all hands I notice unmistakable signs of the triumph of liberalism over the forces of reactionary conservatism. It seems, therefore, safe to say that the traditional Japanese policy of friendliness toward all nations will be realized even more effectively than before, for it will rest on the broad and conscious support of enlightened public opinion.

M. SAWAYANAGI.

A WAYSIDE EPISODE

A well-known writer tells in the September issue of a magazine for woman some delightful stories of episodes he recently saw in Tokyo. We translate one of them as follows:—

A gang of labourers were endeavouring to raise from the ground a massive iron framework near the platform of Kanda Station, so as to lean it against a bank along the track. They strained their muscles to the full and lifting it up with a supreme effort were about to let it fall, when one of them suddenly cried: "Wait a bit! Here's something serious!" The men stopped and looked at the spot pointed out. Sure enough, there was a morning-glory in bloom. For a moment they gazed at it with an admiring eye and then carefully avoiding the spot where it grew, placed the framework a few inches away from it.

WHAT JAPAN OWES TO INDIA

II

HIUEN TSANG was not only the greatest of all the priests who travelled to India in quest of light and knowledge of Buddhism, but was also the greatest figure in the history of Chinese translation of Buddhist sacred books. His return from India marked the end of the period of the old translation presided over by Indian priests and the beginning of the period of the new translation, which was mainly undertaken by Chinese priests of the Tang Dynasty. This new period was brilliantly ushered in by Hiuen Tsang, who himself did an enormous amount of work. In fact he rendered into Chinese as many as seventy-five sutras, including six hundred volumes of Maha Prajna-paramita Sutra. At home he was specially patronized by the Emperor, while abroad his name was highly honoured and many came from distant countries to become his disciples. Among others a great priest, Yen-shiki by name, came from Korea, while Dosho and thirteen other priests despatehed from Japan received teaching from him—a fact which may be taken as an item of indebtedness of Japan to India for the bestowal of Buddhism, though it was made in an indirect way. In 653 A. D. Hiuen Tsang specially taught Dosho the Dhyana School of Buddhism and when the latter left for home gave him Vijnapti-matra (Commentaries on Idealistic Buddhism) and some other sutras. He also presented him with a pot, which he had used during his Indian journey and was said to turn food cooked in it into medicine. After his return to Japan, Dosho carried on propagation of the Dhyana School of Buddhism as well as idealistic Buddhism until his death in 700 A.D. at the age of seventy-two. In his life time, not only did he earnestly pursue religious work, but undertook many enterprises for social welfare. For example, he caused wells to be sunk along highways and provided boats at ferry places. It is said that the great bridge across the River Uji near Kyoto was first constructed by this priest. He was also the first Japanese to advocate cremation and conduct burial services after the Indian fashion.

It is very likely that many Indian visitors of the sort of Yogin came to Japan in those early times. There lived then a great ascetic of the name of Taicho of Mt. Ochi (born in 683). The priest Dosho, of whom mention was just made, saw him when he was eleven years old, and astonished at his remarkable intelligence, called him a divine child. This man lived in a cave and practised religious austerities. It is conjectured that a novice who always followed him was an Indian. He used to lie down on the ground and even in

snow in winter and was known by the name of Lying Ascetic. One asked him saying:—"Self-exertion is an important injunction of Buddha. Why do you then indulge in lying down?" "Religious practice is twofold," he replied, "bodily and mental. You are speaking of bodily practice. I am ever engaged in mental practice. Wind and snow are, as it were, human suffering and crime. The sky is the letter A and the sun the Buddha Vairocana. By his light I purify the Bodhi-citta of my own." The lying ascetic carefully guarded the bowl of his teacher and now and again would fly it to receive food offered by people.

Another equally great ascetic of the time was Yen-no-Otsunu. He was a learned man well versed in Buddhism. He lived in a cave in Mt. Katsuragi and, after thirty years' penance, is said to have obtained the power of riding and travelling on clouds. He was always attended by two disciples, who were popularly known by the names of Front Demon and Rear Demon, the names probably orignating from the grotesque countenances they possessed. Although positive evidence is lacking, it is probable that they were Indians, like the Old Man Fushimi mentioned in the following narrative.

Brahman Bodhi-sena (婆羅門僧正) and the Study of Sanskrit

Bodhi-sena, a Brahman in South India of Bhara-dvaja family, hearing the rumours that China gave birth to a sage, Manju-sri (a Bodhisattva) by name, wished to have an interview with him, and proceeded all the way to China for that purpose. He arrived by sea at the mouth of the Yang-tse-Kiang, whence he repaired to Wu-tai[1] Mountain. He then visited the monastery on the hill in quest of the sage, only, to his sore disappointment, to be told that the sage was away in Japan. Yet, while he was spending his time in seeing Kanshin[2] at the Tsung Fu Ssu Temple[3] or in some other ways, he came in contact with Tajihi-no Matto Hironari, Japanese envoy to the Chinese Court, and Rikyo,[4] a Buddhist priest from Japan, then travelling for his studies, and the Brahman was persuaded by them to visit Japan.

The Brahman boarded the same ship as Kibi-no-Makibi, Gembo,[5] and Dosen.[6] A priest musician, Buttetsu, of Lin-yi (Champa) came over with them. On the 8th day of the 8th month of the 8th of year Tempyo (736), the party safely arrived at Naniwa, now Osaka, where they were met by Priest Gyogi,[7] despatched from Nara by the Emperor Shomu for the purpose. Gyogi, in welcoming the Brahman, conversed with him in a mixed language of Sanskrit and Japanese. They understood each other perfectly well, and what was more, found that their views and ideas exactly coincided. In Nara, the

1. 五臺山 2. 鑑眞, a famous priest, who later came to Japan. 3. 崇福寺 4. 理鏡 5. 玄昉, a learned priest 6. 道璿, a Chinese 7. 行基

Indian sage put up at the Sugawara-dera Temple, of which Gyogi was the chief priest. He was so much overjoyed with the hospitality given him by Gyogi whom he regarded as Manju-sri that at his reception he sang and danced after the Indian fashion, beating time with his chopsticks. At that time there was an old man living in a forest behind the Sugawara-dera Temple. He was never heard to have spoken a single word, but lay prostrate all the time keeping his eyes eastward. People called him "The Old Man Fushimi ("lying and looking")." At the sound of the Indian song and dancing of the Brahman, this queer old man hurried down the hill, and entered the dining hall to dance with the Brahman, saying in a loud voice, "The time is come! The time is come!" for the first time that he was heard to utter a word. Judging from this it would appear that this old man was an Indian.

Bodhi-sena was invited to live at the Daianji Temple, where he taught Sanskrit to Japanese priests. During his residence there he also taught the Gandavyuha Sutra and preached the faith of the Budda Amitabha. According to a biographical record, written by Shu-yei,[1] one of his disciples in the 4th month of the 1st year of Hoki (770), or ten years after his death, the Braman seems to have been most bountifully provided by the Imperial Court, and most devotedly loved by the populace, so that he had conferred on him the rank of Sojo, or Bishop, in the 2nd year of Tempyo-Shoho (750) and on this account he is popularly known as Brahman Bishop. It is also recorded in history that, the Emperor was once pleased to present him with a suit of robes. In 746, when the great statue of the Buddha Vairocana (generally known as Dai-butsu) was completed, the Brahman was ordered to preside over the religious service held in honour of the Buddha, and consequently he came to be regarded as one of the four founders of the Todaiji Temple, the three other founders being the Emperor Shomu, Gyogi, and Roben.[2] In his last days Bodhi-sena established the Ryosenji ("Vulture Peak") Temple, where he devoted himself to the instruction of his disciples. His death took place on the 25th of the second month of the 4th year of Tempyo-Hoji (760), at the age of fifty-seven, and his remains were interred at the Tomiyama forest opposite the temple, where his tomb still stands.

No doubt it is due to the teachings of Sanksrit by Bodhi-sena that the Gojuon, or the Japanese syllabary of fifty letters, generally believed to have originated from the Nara period, was arranged in the same way as that of Sanskrit is done. For without knowing practical method of teaching the Sanksrit it can not be arranged in this way.

In the Man-yo-shu, which is a collection of Japanese classical

1. 修榮

2. 良辨, a priest resident in Todaiji

poems, we find a short poem given as composed by Prince Takamiya, relating to a crow or crows, that fed on rice grown by the Brahman. In later days, however, it was quite forgotten that things in the Nara era were greatly influenced by foreign elements, and no one seemed to remember that Bodhi-sena had ever resided in Japan. Even the commentators on the Man-yo-shu seem to have had little or no knowledge of the latter fact, for we find no satisfactory explanation of the song referred to.

Brahman Sojo Bodhi-sena seems to have been allowed a voice in the affairs of State, for, according to the Shoku-nihon-ki (a Japanese history) he headed in his capacity of Bishop, the list of petitoners, who offered the posthumous title of the Emperor Shomu.

J. TAKAKUSU.

GOJUIN

The Japanese Syllabary of Fifty Sounds.

Vowels	a	i	u	e	o
			(including long vowels and ai, au)		
Panca-varga	ka	ki	ku	ke	ko
			(including kh, and g, gh)		
	sa	si (shi)	su	se	so
			(including z, j, jh and c, ch, originally being ca, ci, cu, ce, co and also representing sibilants s, s', sh)		
	ta	ti (chi)	tu (tsu)	te	to
			(including th and d, dh and linguals)		
	na	ni	nu	ne	no
			(including all kinds of n)		
	ha	hi	hu	he	ho
			(including b, bh, originally being pa, pi, pu, pe, po)		
	ma	mi	mu	me	mo
Semi-vowels	ya	yi	yu	ye	yo
	ra	ri	ru	re	ro
			(including l)		
	wa	wi	wu	we	wo
			(representing v)		

Thus in the Japanese syllabary all the 47 Devanagari letters, vowels (14) and consonants (33) are represented and arranged in the original order of the alphabet.

THE FUTURE OF JAPAN

Mr. J. A. Froude in his essay, "The Philosophy of Christianity" says, "A moss rose-bud hiding her face among the leaves one hot summer morning, happened to let fall a glance towards her roots and to see the bed in which she was growing. 'What a filthy place!' she cried, 'I, the most beautiful of flowers, fastened down into so detestable a neighbourhood!' She threw her face into the air, thrust herself into the hands of the first passer-by and escaped in triumph, as she thought, into the centre of a nosegay. But her triumph was short-lived: in a few hours, she withered and died."

Now that beautiful moss rose-bud is Japan. The filthy bed out of which that moss rose-bud grew, is China. The nosegay into which that beautiful moss rose-bud has been trying to escape in triumph, as she thinks, is the mordern European civilization.

Japanese friends have asked me why there should be such an antagonism between Chinese and Japanese. My answer is: *Oya no nokoshi ta takara wo arasou mono wa kyodai desu*, which means, quarrels oftener arise between brothers than between strangers. Indeed this antagonism now existing between Chinese and Japanese is the same antagonism which once existed between the French and the English. The antagonism which once existed between the French and the English arose because the English considered themselves to be very much superior to the French whom they looked down upon as dirty inferior human beings *who ate frogs*. What was more, there was once a belief among the English that one single Englishman could knock down six Frenchmen. In other words, it was the attitude of superiority on the part of the English towards the French which once created the antagonism between the French and the English. In the same way, it is this attitude of superiorty on the part of the Japanese towards the Chinese and everything Chinese which is at the bottom of the anti-Japanese feeling among the Chinese in China to-day.

Now it is very curious to observe here that the English who at one time looked down upon the French were not aware that the best, the noblest part of the English nation came originally from France, was indeed really French,—Norman French in origin. The refinement of manners, that exquisite politeness of the English aristocracy so much praised by Carlyle, and the heroic nobility of character, that "chevalerie" of the English public school boy which forbids the kicking of an enemy when he is down, the Religion of Fairness as I call it,—all these high moral qualities upon which the English prided themselves and by which they considered themselves superior to the French were nevertheless not English, but pure French qualities brought over to England

from France by the Norman French conquerors.

In the same way, the Japanese to-day who look down upon the Chinese and everything Chinese, are,—although there are Japanese I know, who will deny this,—nevertheless really Chinese in origin. At any rate as it was with the English and the French the exquisite refinement in manners and the heroic nobility of character upon which they consider themselves superior to the Chinese are nevertheless really not Japanese, but Chinese qualities. The Japanese, for instance, are justly proud because they can point out to foreigners the tombs of 47 heroic Ronin near Tokyo who committed hara-kiri after they had avenged the death of their liege lord. But on that island of Tsingtau in China once occupied by the Japanese, two thousand years ago, not 47 but 500 Chinese Ronin rather than surrender themselves, did the same thing in order to prove their loyalty to their liege lord Tien Heng (田横), who had been put to death by the first Emperor of the Han dynasty. In fact that Bushido which Professer Nitobe considers as a purely Japanese product,—the spirit of it came originally from China. The most heroic character in Japanese history Kusunoki took as his model the Chinese Bayard, *le chevalier sans peur et sans reproche*, Kuan Yu (關羽), whom the Chinese now worship as the Titular Guardian of Militarism or, as ignorant foreigners call him, the God of War in China.

Indeed I am going to say something here which will surprise people, even the Japanese, —namely, that the Japanese to-day are the real Chinese,—the Chinese of the Tang dynasty, the period in which the Chinese civilization bloomed out as a full-blown flower. We Chinese here in China to-day are not real Chinese. We Chinese since the Mongol (Yuan) dynasty have become half-Mongols, Mongolised Chinese with the untidiness, slovenliness and filthiness of the Mongols. The only part of China where the delicacy and refinement of Chinese civilzation are still preserved among the people, are the provinces of Chekiang and Kiangsu. The Chinese Emperor of the Sung dynasty with the court and aristocracy fleeing from the Mongol nomad hordes, removed his capital to the modern city of Hangchow in Chekiang and in that way managed to preserve the pure characteristics, the delicacy and refinement of the Chinese civilization among the people in these two southern provinces.

In short, the real and pure product of the Chinese civilization to-day is Japan. In the China of the present day, the true Chinese civilization of the Han and Tang dynasties, the art and costume (文物衣冠) of the Chinese civilization have been trampled out of their original features by the horses' hoofs of the nomad Tartar hordes who came into China just before and at the time of the Yuan dynasty. It was verily God's Providence blowing to the four winds (afflatus et dissipavit) Ghenghis Kan's Armada

against Japan which has saved and preserved the remnant of the Chinese civilization on the sunny green-hilled and sea-girt islands of Japan as on a God made picture-frame for the whole world to look at and admire till this day.

Professor Lowes Dickinson has said, "Japan is the only country I have visited which reminds me of what I suppose ancient Greece to have been." Now anyone who wants to see the difference between the state of civilization in Japan and the state of civilization in China should go,—say, to the Japanese garden called the *Roku San Ting* in Shanghai and then to one of the Hutung houses here in Peking: he will then feel as if he was going from the Greece of the ages of Pericles to the centre of Europe in the barbaric middle ages in European history. Again many of my European friends are astonished at my ardent, fanatic admiration for the Japanese. Now here is something which will explain it. A Japanese scholar, Mr. Oka Senjin (岡千仞) some forty years ago came to travel in China and in a book which he wrote giving an account of his travels, he relates that he found a poor young Japanese girl living in a four-storied small room in Hongkong. When he asked her why she had come to China, she answered that she came to China in order to *earn money to enable her younger brother to finish his education.* Now in my college days in Scotland when reading Sophocles and the Greek poets, I used to admire Antigone and Iphigenia as the highest type of womanhood. But here in modern Japan in the 19th century we have the same type of womanhood as the Antigone and Iphigenia of Greek history. Indeed Russian officers who have fought against the Japanese in the Russo-Japanese War in Manchuria and at Port Arthur tell me that the heroic bravery of the Japanese was something incredible,—such heroic bravery was only once seen before in the world and that was on the hill pass of Thermopylae in ancient Greece. Many people say the Japanese are not a moral people. It is perhaps quite true that many modern Japanese are not moral according to the letter of the Law. But the Japanese as a nation are something more than moral; they are a *noble people.* For this reason it is only Europeans with nobility of character, men like Lafcadio Hearn, Sir Edwin Arnold and the French Academician Mons. Brieux who can understand the true Japanese character.

Now people have wondered how it is that Japan is the only Asiatic nation who has been able successfully to resist and defend herself against the aggressiveness of the Western nations; that "She is the only nation among the nations of the Orient" as Miss Ellen La Motte, the American lady writer, put it, "that has never been trodden under foot by the Europeans." My answer is, as I said, because Japan is a noble nation. But why is Japan a noble nation? My answer is, because Japan, the governing class in Japan, when the Europeans came to

their country, kept alive not only the dress, but the spirit of the civilization which they inherited from China.

The reason, I may point out here, why the Chinese have been so helpless against European aggression is, because, as can be seen in this Republican China today—among the educated class, the *literati* in China, the spiritual *formulae* of the Chinese civilization, such as loyalty (忠) and filial piety (孝) have become *dry, dead letters.* But to the educated class, the Samurai in Japan, that one spiritual formula of the Chinese civilization, namely, *Son No Jo-i* (尊王攘夷) 'Honour the king and break the Heathen,' had a real meaning, which when Admiral Perry first came to Japan, made those Samurai in Japan spring up to their feet as one man with swords in their hands to defend not so much their country, the material Japan, but the spiritual Japan, the ideal of the civilization, which, as I said, Japan inherited from China.

I have now come to the point of what I want to say in this article. Professor Lowes Dickinson says, "This civilization of Japan, so complete, so simple, so homogeneous,"—meaning in fact, that ideal of the civilization of Japan, the true and pure Chinese civilization inherited, as I said, from China which the Samurai of the early Meiji era had risen up to defend,—"*is already a thing of the past.*" "In order to avoid being westernised by the Powers," Professor Dickinson goes on to say, "Japan decided to westernise herself. To save her life, she made up her mind to lose it."

Now although it is quite true that many things which one sees in Modern Japan of the present day, even here in Peking, would seem to prove it, yet I, for my part, cannot belive that Professor Dickinson is right in what he says. I cannot for one moment think it possible that the people of a noble nation like Japan can so far forget the past that they have deliberately thrown away that priceless common inheritance of our forefathers (*Oya no nokoshi ta takara mono*), the true and pure Chinese civilization which Japan inherited from China and which she has kept as a sacred trust, pure and intact for so many centuries. In any case, the object of my writing this article is to tell and remind the modern people of Japan that the object for which the Samurai of the early Meiji era decided to adopt the weapons and implements of the modern Western civilization was,—with all deference to Professor Dickinson,—*not* to westernise Japan. The object, on the contrary, was by acquiring the weapons and implements of the Western civilization, while protecting the people of Japan from being trodden under foot by the Europeans, *to prevent Japan from being westernised.*

People have asked me why I have such an antipathy against the modern Western civilization. My antipathy, I want to say publicly here, is not against the modern Western civilization in itself. My antipathy is against the wrong use which, it seems to me, the people of the Western

world are making of the weapons and implements of their modern civilization. The achievements in physical science, for instance, made by the people of Europe and America to-day are to me not only not offensive or abhorrent, but on the contrary, are in the highest degree worthy of admiration, but the use which the people of Europe and America are to-day making of the achievements of the modern physical science, is, it seems to me, altogather wrong and certainly not to be admired. Let us take, for instance, the case of Germany. In the modern sense of the world civilization, Germany before the late war was certainly the most civilized nation in Europe. The German nation had developed the implements and weapons of civilization to a degree of excellence and perfections scarcely equaled and certainly not surpassed by any nation in the world. But see now how the wrong use which the German nation has made of the implements, and especially the weapons of civilization, has not only brought a catastrophe upon herself, but upon the whole world. It is for this reason that I say that the antipathy I have against the civilization is not an antipathy against that civilization in itself but against the wrong use which not only the people of Germany, but all the people of Europe and America, it seems to me, are making of the weapons and implements of the modern western civilization.

Now the reason why the people of Europe and America have made and are making such a wrong use of the weapons and implements of their civilization is because, it seems to me, they have given themselves up wholly to increase and multiply the weapons and implements of civilization without caring to find out and understand the right idea of a true civilization. Like the people who built the Tower of Babel in the story of the Bible, the people of Europe and America have been anxious to build the structure of the modern European civilization higher and higher without looking to the foundation of the building, so that this wonderful building of the modern European civilization, like the famous Tower of Babel, has fallen or is in imminent danger of toppling down to the ground and crumbling to pieces.

Now the right idea, plan or foundation of civilization is the code of spiritual formulae or Moral Standard as I have called it, which is only to be found in civilization of a nation or group of nations who have arrived at a stage of civilization they have been able to develop and establish such a Code or Moral Standard. Now the misfortune of the people of Europe and America is that they have not such a Moral Standard. The Code or spiritual formulae of Christianity in Europe and America to-day have become obsolete and have no longer any living meaning.

Instead of a Moral Standard, the people of Europe and America have a formula called Law by which they try to keep society together, but with only law as a formula for keeping

society together, policemen are necessary. In fact as Carlyle has pointed out, the state of Europe and America to-day *is a state of pure anarchy plus a constable.* A nation with the spirit of a true civilization has no need of Law or policemen. Indeed I have read somewhere the saying attributed to a British Minister in Japan that there were two things that did not exist in old Japan—and they were bugs and lawyers.

Now the Japanese people, since the beginning of the Meiji Era, have given themselves up heart and soul to the acquirement of the implements of the modern Western civilization. The time, I think, is now come when Japan must seriously consider and learn how to make a right use of the implements of civilization which has been acquired from the West. In order to be able to make a right use of the implements of civilization, a nation, as I have said, must have a Moral Standard, or National Ideal. The question, therefore, is where Japan is going to find the Moral Standard or National Ideal for which she is going to use the implements of civilization which she has aquired. Many people think that having adopted the implements of the modern European civilization, Japan must go to Europe and America to find a new Moral Standard or National Ideal. I, for may part, do not think so. For, as Professor Lowes Dickinson truly says: "*Ideas derived from an alien civilization may transform the brain, but cannot penetrate the soul of an alien race.*" In order to make a right use of implements of the modern European civilization which she has acquired, Japan must keep her old Moral Standard or National Idea, the Ideal of the true Chinese civilization which she inherited from China. What is more, having for these many years given themselves up wholly to the acquirement of the implements of the modern European Civilization, the Japanese people, as I can see, are in serious danger of losing the old Moral Standard, the Ideal of the civilization of Japan—the true and real Chinese civilization which was in Japan before the Meiji Era. For that reason, instead of going to Europe or America to find a new Moral Standard or National Ideal, Japan must, I believe, come back to China,—to the old China, to recover and get back her old Moral Standard or the National Ideal which she inherited from China. In fact the modern progressive Japanese, I say, who now admire and look up to Europeans and everything European and look down with contempt upon the Chinese and everything Chinese, especially upon everything that is old in China, should remember that China, especially old China, is,—as I said in the beginning of this article,—the bed, a filthy bed now, it is true, but still the bed out of which that beautiful moss rose-bud, Japan, has risen and grown to be what she is to-day. Here I would like to remind the modern progressive Japanese of to-day who look down upon

the dirty Chinese as compared with the Europeans in their fine and grand houses, of a beautiful Japanese saying, which a Japanese lady (alas! now dead) used to quote to her Japanese friends when speaking of her dirty Chinese servants, "*Tsuzure wo kite mo kokoro wa nishiki,*" (these people may be in rags, but their hearts are brocades.)

In conclusion, the future not only of Japan, but of the Far East, will depend upon whether Japan can prevent herself from being Westernised; whether Japan will be able to keep her old Moral Standard or National Ideal; the Ideal, I say again, of the true Chinese Civilization which Japan inherited from China. If Japan cannot do this, if she allows herself to be westernised not only in dress but to *be westernised also in soul,* then Japan will be like that fine nosegay of Mr. Froude's story; fine and beautiful for a few hours, she will finally wither and die like a flower without a root. But if Japan will keep,—will make use of the implements of the European modern civilization to help her to keep her old Moral Standard or National Ideal which she inherited from China, she will then not only not allow herself to be westernised but she will also be able to prevent China from being westernised; nay, in the end, she may perhaps even bring the real and true Chinese civilization which was in old Japan before the Meiji era,—back to China. Last of all, in short and simple words, I want to tell the modern Japanese of to-day that they must not forget that the object for which Japan decided to adopt the weapons and implements of the modern Western civilization, was not, I say again, to westernise herself,—her object, on the contrary was, while protecting her people from being trodden underfoot by Europeans to defend, safeguard and reserve the true and real Japan, the spiritual Japan, the *Yamato Damashii,* the Soul not only of Japan but of the Far East, the Soul of the true Chinese civilization which was left in her keeping since the time of the Yuan dynasty and, in doing this, it may perhaps be the mission of Japan to bring about the restoration of real and true Chinese civilization, in other words, to bring about a real and true Chinese Restoration to all the people of the Far East.

KU HUNG MING.

RELIGIOUS TOLERANCE OF THE JAPANESE NATION

THERE is one special feature in the character of the Japanese nation, of which we may justly be proud. This is its tolerance of religious beliefs. While in Europe nations and peoples continued for many years persecution and massacre of those holding faiths differing from theirs, in Japan Buddhists, Shintoists and Christians have engaged in no bloody strifes one against the other. In fact Japanese history is entirely clean from such records of religious warfares, as stain the pages of the European chronicle. Not only that, but a foreign religion after being introduced into Japan loses whatever elements of intolerance and exclusiveness it may have originally had in its character. In this connection, it is noteworthy that of late signs are beginning to appear in this country that there is a tendency among followers of Buddhism, Shintoism and Christianity towards better mutual understanding and esteem.

In the West, freedom of religious belief is recognized. This is, however, a privilege wrested by the Western peoples only in recent years after having gone through many a terrible ordeal such as the devastating Thirty Years' War. In Japan, this privilege was granted by law in 1889, but in practice it was always enjoyed by the people. In very early times, Japan had no religion but Shintoism. It was in the tenth century that Confucianism was first introduced into this country through Korea, while Buddhism came three centuries after also by the same route. Both were received by the people with open hands, and having been assimilated and thoroughly Japanized, in course of time have made great contributions towards the spiritual and intellectural progress of the nation. *En passant* it should be explained that the factional strife between the two powerful families of Soga and Mononobe that broke out soon after the introduction of Buddhism, which is often interpreted as a clash between Buddhism and Shintoism as the Soga were adherents of the former and the Mononobe upholders of the latter, was really the outcome of political rivalry and had little to do with religious questions.

Christianity was first brought to this country in the sixteenth century. At first it met with a hearty welcome both from men in power and common people and the early Christian missionaries were given many facilities by the rulers of the time in carrying on their work. In time, however, it was found that certain political intrigues were in hatching under the cloak of religious propagation and for this reason the Government of Tokugawa Shoguns banned Christianity during the three centuries of its existence. Drastic measures were taken against Christian converts and not a few of them suffered martyrdom. It should be remem-

bered, however, that this anti-Christian policy was pursued by the Tokugawa Government for purely political reasons and by no means on account of its religious antipathy.

After the opening of Japan to foreign intercourse and along with the progress and change of times, the ban against Christianity was lifted and no restriction whatever has since been placed by the authorities on its propagation. In fact Christianity is given to-day such latitude of freedom that it may even be said that legally it is more liberally treated than other religions. In some Western countries, in spite of legal recognition of religious freedom it is still of no rare occurrence that a minority of people are subjected to various form of persecution by a majority differing from them in faith. In Japan no such things are seen, though it must be admitted that individual or sectional quarrels take place from time to time between persons holding different faiths. The prevailing tendency is rather for reconciliation, cooperation and federation of different sects or denominations. For instance, among different sects of Buddhism the Federal Council of Buddhists and the Buddhists' Patriotic League, among Shintoists the Federal Council of Shintoists and among Protestant Christians the National Christian Council have been organized. Again, with a view to cooperation meetings of leading Buddhists, Shinotists and Christians have frequently been held and last year an association of workers and educationists belonging to these religions was brought into existence for the purpose of meeting and discussing from time to time questions of the day they are interested in and of finding in this way means of uniting their strength for the promotion of peace, justice and good-will among mankind.

In face of such facts, it may be asked: "Is it because the Japanese are indifferent to religion?" But it is by no means so. For the Japanese people are deeply religious and have always paid earnest attention to spiritual matters. In all times the worship of Kami (gods) has been a matter of first importance to all classes of the people and there were not a few Emperors and Imperial Princes, who for the sake of their religious belief, forsook their exalted positions in order to become Buddhist priests. It is not then on account of indifference to religion that the Japanese people have been free from religious intolerance, but it is due to their characteristic broad-mindness and magnanimity. The Japanese are not exclusive, but are tolerant, possessed of breadth of mentality, which enables them to appreciate and adopt what is good in foreign things. This characteristic of theirs accounts for the absence of religious persecutions in their annal, and good relations always existing between adherents of different faiths, the desire ever present among, and endeavours constantly made by, their religious leaders to work together for the good of humanity.

JUICHI SHIMOMURA.

HACHINOKI*

Part I.

Priest. Forever lies a road before me
Who am on an endless journey;
And often I forget and wonder
What lands are passed already.

I am a monk who has no fixed abode.
Of late I've been in the land of Shinano;
But as the snow-drifts there are piled up high
I now am minded to go up and stay
At Kamakura and set out again
On pilgrimage when Spring has come once more.

The Mount Asama I have left behind
Whose rising smoke all men a wonder find,
When passing o'er Shinano's hilly ways;
And I have passed Mount Oh-i which dismays
My heart with rugged paths or chilly gales
Blowing upon my sleeves adown the dales;
Village Tomo—meaning friends—next came,
Alas, for me a recluse an empty name!
Not so with Hanahrè the following hill:
Of resignation it makes me muse still.
On the windy path of the Usui river,
The thin black clothes on me did flap and shiver:
Then came Itahana, a headland whither
The rafts of many a woodman floating go,
Till is attained the open field of Sano.

I have made haste on my way; and I am
At Sano in the province of Kohtsuke.
As it is snowing hard I'd better stop
And take a lodging here about. Halloo!
I should like to ask for admittance.

Wife. Who is there?
Priest. I am a wandering priest. I ask you
to favour me with a lodging for the night.
Wife. A request, O priest, I'd gladly grant.
But as my husband is out now, I'm sorry
that I must refuse you.
Priest. Then, I will wait here till he comes back.
Wife. You may, if it pleases you.

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* For explanation, see "Japanese '*No*' Drama" on page 128.

Tsuneyo. Oh, what a fine view of snow! How welcome
Will this be to the thriving people!
'The snow flies high and low
Like down from the crane's soft breast;
A man there saunters slow
In a cloak of feathers drest.'
So says the poet. Nay, there is no distinction
Between the snow now falling and the snow
Of my better days, except that I'm not the man
Who saunters in upon this snowy scene
Wearing a warm coat of the crane's feather,
And that this rough hemp-cloth has been worn out
For long, so that the narrow sleeves can scarce
Protect my body from these cold winds.
O, thou day of snow! I do not welcome you.
(recognizing his wife)
Is it you, my dear; what is matter with you
standing in the deep snow?

Wife. A wandering priest is
at the door, and asks for a lodging for to-night.
Him I refused, because you were not at home.
But he insists and waits for your return,
and I have left him and come out to meet you.

Tsuneyo. Tell me, where is that priest?

Priest. It is I. The sun is still high, but with
this heavy snow I am utterly at a loss.
Give me a lodging for the night.

Tsuneyo. This is a request I should willingly grant,
if our house were not so very wretched.
Go on, O traveller, a couple of miles
along the borders of the hill, and you will
reach a village called Yamamoto,
where may be found a comfortable inn.
Make haste, while there remains some daylight.
For your own sake, lose not even a moment.

Priest. Am I to understand that you refuse
me positively?

Tsuneyo. Sorry, indeed, I am. But this miserable
hut can hardly shelter the two of us. Why
should I invite another?

Priest. Dear me! I was so stupid as to wait
for a man so unworthy. (He walks off.)

Wife. O, what a shame, to bid him go away!
We are overtaken by Bad Luck in this world,
Because in a previous life we were too lazy
To pay attention to the Divine Commands.
Don't you think with me that if we get a chance
To make acquaintance with a holy man
Like this, it might prove an advantage for

Our future life?

Tsuneyo. You puzzle me, my dear,
If you think in that way, why didn't you tell
me so before? But with this great snowfall,
he can not be far off. I will run after him,
and bring him back. Halloo!
Halloo! Traveller, we'll lodge you to-night.
Alas, my voice does not reach him, so heavy
is the storm. Look at his pitiable figure.
Either he has missed the track among the piled snow,
Or lost his bearing because of the snow new fallen,
So that he stands stock still and moves his hands,
And beats the white flakes off his clothes, as is sung;

'For a while I want to draw my rein
In a sheltered spot, where I would fain
Shake off the snow from my sleeve;
But in the lonely land of Sano
Not a tree can be found this eve.'

'Tis known this was sung of another Sano
Near the Cape of Miwa in Yamato,

Chorus. And you are here at Sano by the road
Leading to the East, this eve of snowy day;
Well, however squalid be our abode,
Pray, traveller, come and one night with us stay.
(They slowly come back to the stage.)

Chorus. This is the case of a man on a journey distressed
Who now with a host for the night is timely blessed.
But were they not ordained to this acquaintance
By Destiny's hand through a seeming chance?
"Even when two strangers are sheltering under a tree
Can be read their former lives' affinity,"
Says the All-Wise, "So 'tis of the two men met
By the way-side to drink from a rivulet."
Now for his guest the good host leads the way
To the house whose eaves did long ago decay,
Where sleep but seldom steals to their hard pillows,
Before the morning frost adorns the windows.

Tsuneyo. I say, dear, we've given the priest a lodging,
but no fare is in store to offer him.
What should be done?

Wife. Here is some boiled millet.
If he minds not the rough food, let's invite
him to it.

Tsuneyo. That I'll make sure of beforehand.
O, father, though we've given you a shelter,
I am sorry that no supper is provided;

here is boiled millet; if you do not mind
this wretched meal, I ask you to try it.

Priest. That is the best dish in the world. Let me have it.

Tsuneyo. My dear, he says he'll have it. Pray make haste,
and fetch it here.

Wife. Very well, my love.

Tsuneyo. Listen, O my guest, when we had better days,
this name of millet was known to us only
through some ballads or poems sung of it.
And now we manage to keep alive on
this very thing. O, was it fifty years
that Rosei passed in his glorious dream
with his head on that magic pillow of
Kantan ? And these long prosperous years
he found, when awake, to have been but a few
minutes, during which a millet-dish was prepared.
Alas, if I too could fall asleep and dream
of our ancient days, there would be some solace.
But we have fallen into the gulf so deep.

Chorus. Of misery that often fails e'en sleep
With its comforting ways to bring relief,
While all night long the sound of many a leaf
Of rustling pines is heard on the hoary hill.
O, what a dream is left to console us still !

* * * *

Tsunoyo. It is intolerably cold now that
the night is advanced. I should like to
build a fire for my guest. But to my shame,
this house has no store of wood. Oh, I am
struck with an idea. These potted trees I'll cut down
and make you warm, my venerable guest.

Priest. Many thanks for your kind intention, but you
must never do that.

Tsuneyo. In my better days, I took a great fancy to dwarf
trees, and caused many of them to be collected.
Then came my hard times, and I thought it was out
of place—this hobby of mine, and so I gave them
all away, except those three which I keep still for
myself. The plum, the cherry and pine they are.
I cherish them much; but to entertain my guest,
I'll cut them down to make a fire of them.

Priest. I beg you once again not to do that.
Who knows but that fortune may smile on you
once more and allow you to enjoy them again.

Tsuneyo. No, never, my kind guest. Never will
a flowery Spring come again to me who am
no more than fossil-wood.

Wife. If those vain things were sacrificed on behalf

of a holy man like this,
Tsuneyo. They'd truly make the fuel
for the Divine Laws, collected by our lord
Buddha when a novice doing penance.
Wife. Moreover it snows this very night,
Tsuneyo. As if
Reminding us of the holy Mount of Snow,
Where he gathered the faggots and served the Saint,
Tsuneyo, Wife. If we too could
Chorus. Do some good act for the priest
Why should we regret such trifles in the least?
Says he: then goes out, brushes off the piled snow
Lying on the branches of the trees, and lo!
O, graceful things! What could be done with them?

Chorus. 'The plum should be the first to offer its stem,
He muses: 'for it is the first to bloom;
And while the rest sleep in Winter's gloom,
Its arms, half buried in snow their buds send forth
Casting bright smiles to the window facing the North.
Nor does it merely adorn rich people's yards,
And so I ever feel pity for those bards
Whose idle feet seek not the rural village
With charming hedges of plums before a cottage.'
His eyes now bends to the cherry musing still:
'Often this flower has failed to blow until
I thought 'twas surely enfeebled, and no pain
Did I then spare to make it right again.
Woe's me that I kill it with this loving hand
The only pride that my cottage can command;
And that to make some scarlet sparks instead
Of that bright sight which may in season spread.
Tsuneyo. Upon the pine my doting time of leisure
Chorus. Was spent, indeed, to cultivate its figure,
Its twigs to straighten or its needles prune,
Content not with a better shape too soon.
Now end all cares: no more caressing wind
Will fan thy branches green, which, one would find
If left alone would thrive a thousand years;
And with the plum and cherry, thy compeers,
Whose cheerful lives are fated to be but short
Thou art to die my purpose to support.

Priest. Thanks to your good fire, I feel the cold no more.
Now let me ask a question. Who are you?
Oblige me and tell me your name.
Tsuneyo. That I will not, for I am but a low-born,
nameless rustic.
Priest. In spite of what you say, you do not appear

to be a common peasant; in confiding
in a priest no trouble can befall you.
Why, come, tell me your name and that
of your family.

Tsuneyo. I can not refuse you any longer. Know then
that this is the wreck of Sano-no
Genzaimon Tsuneyo; I'm that very man.

Priest. But tell me what brought you to this ruined state.

Tsuneyo. Because my rightful estates were stolen by
my relatives.

Priest. Why didn't you go to Kamakura,
and bring a suit against those usurpers?

Tsuneyo. It is my ill luck that our great lord
the august Saimyoji is not there now,
but is making a holy pilgrimage these years
throughout the lands. My case is all despair.
But listen, my guest. Though I'm a ruined man
I flatter myself that a loyal spirit lives
in me yet. If even now there should arise
an emergency at the capital,
you would find me put on an armour at once
however tattered might that armour be,
take up this halberd, however rusty, and
mount on that horse in the stable, no matter how
shabby and lean, and ride forth, and list
My name with others as a first arrival;
When in the field the war-flag gives the signal,

Chorus. Though all the odds the enemy may hold,
The first I'll be to ride against them bold,
And break their lines and swiftly chose out those
As in single combat are worthy foes,
Deal deadly blows, with honour meet my fate:
This is a chance that gladly I await.
Woe's me that my long struggles all in vain,
I now should die of hunger's cruel pain!

* * * *

Priest. Believe not that misfortune lasts for age,
But keep up faith and bide a better day.
If to me a longer life on earth be due
I'll come again. Let me bid you adieu.

Tsuneyo & Wife. Sorry we are to see you taking leave,
You whom at first we did decline to receive,
fearing to be discovered; but we entreat
You now a while to stay in our retreat.

Priest. A pilgrim can not stay whenever he pleases
And often he has, on an eve of snow,

Wife. While in the troubled sky the dusk increases,

Priest. With little hope of lodging, to trudge on slow.

Tsuneyo. To stay another night I you implore.
Priest. I could not, honest man; but must I go,
However much our parting may be sore.
Tsuneyo. Really, you depart ?
Priest. Fare-well Tsuneyo !
Tsuneyo & Wife. Fare you well, hoping to see you once more.
Chorus. And if you should to Kamakura come
Be sure to call on me,—a monk frolicsome,
Not likely to be much help; but for that action
I'll strive to bring about your introduction.
Never give up that suit. With this the guest
Walks off and leaves a sorrow deep in each breast.

Part II.

Tsuneyo. Halloo, travellers! Pray tell me. Is't true
That they're all coursing to the capital ?
What! In enormous numbers do you say ?
Ho, certainly! The soldiers great and small
Of the Eight East lands, one following another,
Are pouring into Kamakura, you say.
'T will surely be a grand sight; and what a feast
for the people's eye! Their arms and panoplies
Of shining silver, their long swords and short
In golden scabbards, their fine chargers foraged
And tended well and long; and the smart pages
Leading the spare horses of their great masters.
Mixed with these gallants, my poor figure, horse,
Arms, weapons hardly worthy of that name
Would make a laughing stock; but who'd deny
Me my intention, my true loyalty ?

Chorus. How eager is the hero's heart, how hot!
Yet he could move but slowly at the trot
On the old charger with his stiffened feet,
And shrivelled flanks unfit for action fleet,—
Shrivelled and lean, indeed, like a willow's shoot!
With spur and lash he's harsh and resolute:
All in vain; he alights from the jade anon
And urges it before him on and on.

* * * *

Tokiyori. Any one there, I say ?
Officer. Here am I, my lord.
Tokiyori. Are they come,—all the forces of the lands ?
Officer. They are, my lord.
Tokiyori. Search among them for a man shabbily attired,
who bears a rusty halberd, and stands beside
a lean horse. Fetch him here.

Officer. I will, my august lord. Hallah, attendant.
Attendant. I am here, sire.
Officer. It is our lord's command to search out a man
from these assembled crowds, who is armed with
some shabby armour, bears a rusty halberd,
and leads a wretched horse himself. Him you
shall find at once and bring to our lord.
Attendant. Your words shall be obeyed.
Halloo, Sir!
Tsuneyo. What do you want with me ?
Attendant. It is our lord's pleasure that you should come
before him. Come, make haste.
Tsuneyo. What ? Do you mean I am summoned before
our lord's presence ?
Attendant. That is exactly what I mean, Sir.
Tsuneyo. I can not believe it. You must have mistaken
me for another, my man.
Attendant. That have I not. My master has ordained
me to search out a man out of these soldiers,
who is the poorest in his arms, bears a rusty
halberd, and leads a wretched horse himself.
I have looked about; none is so poorly
accoutred as you. Therefore I am sure you
are the person wanted.
Tsuneyo. Tell them, then, that I will obey the command.
Attendant. I will, Sir.
Tsuneyo. I understand. They who are my enemies
have brought a false charge against me
that I am a traitor, and summoned me
before our lord, to have my head cut off.
There is no help for it. Well, let me
present myself before the lord.

Chorus. He rises and looks towards the floor raised high,
Where like bright stars sit all the Samurai
From the Eight lands, levied by the late herald's call;
Many an officer too is there in the hall,
Who winks at one another, as he passes by
And points at him and titters with glances sly.
Tsuneyo. Making his way through these comes the knight forlorn,
Chorus. Bearing a rusty halberd, and armour torn,
But in a manner from the least shame free,
He falls before the lord upon his knee.

Tokiyori. O, aren't you Sano-no Genzaimon
Tsuneyo ? I'm the pilgrim-priest who got
A lodging from you one night of heavy snow,
Lift up your head, and recognize me !
Well, you truly told me then at Sano,

That if at any moment there took place
A serious accident at Kamakura,
You'd straight don armour, however torn,
Take up your halberd, rusty though it be,
And ride upon your charger, however old
It were and lean; and be the first to arrive,
And fight and die for the lord of Kamakura.
Now you have kept your word praiseworthily
To my great satisfaction; for this summons
Is for no other purpose than to prove
Whether Tsuneyo's words were true or false.
And all you other soldiers, who've assembled,
Are allowed to bring your suits, if any you have;
I'll deliver judgement after making clear
The rights and wrongs of each. Now first of all,
This sentence I give that the thirty villages
Belonging to the Sano family,
Shall be restored to their original lord.
This is not all. Because I've a deep sense
Of gratitude for the hospitality
On that cold night of snow, when he, the host
Cut down his pet trees to make fire for me;
Because that kindness I will never forget,
Let me reward him with a little present.
Well, I remember those dwarf trees of his
Were the cherry, plum, and pine; so to him I give
Three villages: the village of Umeda
In Kaga; the village of Sakurai
In Etchu; the village of Matsueda
In Kotsuke: these shall be handed down
To his descendants for good and all. Here are
The certificates for the old territory
And for the new lands, writ and signed by myself,
Come and take these, my honest friend.

Tsuneyo. Receiving the papers handed

Chorus. Receiving the papers handed,
He holds them up three times to his forehead.
Then turns round to those people with a smile,
Who had jeered and laughed before a while,—
A smile which means: Look at the honour great,
Be envious of a man so fortunate.

* * * *

Chorus. Now all the troops from many a land
Have been dismissed by the lord's command;
And all are on their journey home.

Tsuneyo. Together with them Tsuneyo,—

Chorus. Together with them our hero,
His brows cleared of the shade of gloom,

Mounts his faithful horse once again
And wends his way to his old domain,
Which, like the damaged boat-bridge of Sano
Had been stolen from our hero, Tsuneyo.

M. MINAGAWA.

JAPANESE "NO" DRAMA

Hachinoki (Potted Trees), a translation of which is given above, is one of the best pieces of the classical Japanese *No* drama and deals with a phase of life in the earlier feudal ages in Japan, when the country was under the rule of a military government with its seat in Kamakura (1192—1333). In his old age the Regent Hojo Tokiyori, a wise and good man, became a priest and in the disguise of a pilgrim travelled from place to place seeing for himself how the administration of the country was carried on. It is not quite certain whether the episodes represented in the drama really occurred, but there is no doubt that during his travels he witnessed something similar.

As for the *No* drama, we can do no better for explanation than quote the following passage from "Things Japanese" by Prof. B. H. Chamberlain :—

"It can be traced back to religious dances of immemorial antiquity, accompanied by rude choric songs. An improvement was made in these dances at the beginning of the fifteenth century, when some highly cultivated Buddhist priests and the pleasure-loving Shōgun Yoshimasa took the matter in hand and inaugurated a new departure by combining the religious dances with popular tales whose themes were history and legend, and with snatches of poetry culled from various sources. It had been the custom, during the earlier Middle Ages, for a certain class of minstrels to recite the tales in question to the accompaniment of the lute. Thus, on a double basis, helped on too perhaps by some echo from the Chinese stage, yet independently developed, the Japanese lyrical drama came into being. Edifices—half dancing-stage, half theatre—were built for the special purpose of representing these *No*, as the performances were called; and though the chorus, which was at the same time an orchestra, remained, new interest was added in the shape of two individual personages, who moved about and recited portions of the poem in a more dramatic manner. The result was something strikingly similar to the old Greek drama. The three unities, though never theorised about, were strictly observed in practice. There was the same chorus, the same stately demeanour of the actors, who were often masked; there was the same sitting in the open air, there was the same quasi-religious strain pervading the whole. We say "was;" but happily the *No* are not yet dead. Though shorn of much of the formality and eitquette which surrounded them in earlier days, representations are still given by families who have handed down the art from father to son for four hundred years. There is no scenery, but the dresses are magnificent. Even the audience, composed chiefly of noblemen and ladies of rank, is a study. They come, not merely to be amused, but to learn, and they follow the play, book in hand; for the language used, though beautiful, is ancient and hard of comprehension, especially when chanted. The music is—well, it is Oriental. Nevertheless, when due allowance has been made for Orientalism and for antiquity, it possesses a certain weird charm. Each piece takes about an hour to act."

NOTES

India Needs Buddhism

India to-day needs above anything else real social reforms. As long as she is not freed from the clutches of the pernicious system of caste and other undesirable customs and traditions, she will be unable to attain the desires and aspirations she cherishes. Such being what we think of India to-day, we cannot but come to the conclusion that the one and only cure for her present suffering lies in her return to Buddhism, which she lost upwards of one thousand years ago. All over the world to-day civilization is threatened with ruin, because men are strangers to the spirit and teaching of Buddha. Nothing but acceptance of and acting on them will save it. In our opinion, this is especially true in the case of India. She is possessed of all the capacities and qualities of becoming a great nation except the basic spirit, which Buddhism alone can endow. Let India have it and she will speedily recover her latent strength and blossom forth as a new nation.

India is a country of raw materials. Not only is she a country in which concrete materials are richly produced, but is or rather was one which gave to the world spiritual materials in abundance. Japan was one of the countries indebted to her for her priceless gift of Buddhism. Thanks chiefly to it, the Japanese have formed their national spirit and moulded their characteristics, and though in recent years they have extensively adopted Western civilization, it is its material side only that they have taken. In spirit they are not as yet Westernized, but still retain thought and idea taught by Buddhism.

This makes us feel that the duty and responsibility of returning Buddhism to India devolves on us Young Buddhists of Japan. Commerical Japan buys 70 to 80 per cent. of raw cotton India exports abroad and sells to her cloth manufactured from it. Japan imported Buddhism from India more than one thousand years ago and has refined it into a world religion in the form of Mahayana. Buddhism as it lives in Japan is a great living force fit for the needs of the present day and having the prospect of bringing the world under its benign influence. We feel that before giving it to any other countries, we must take it back to the country which gave it to our ancestors.

It goes without saying that we have no idea whatever to ask for price for what we desire to give back to India. We want to do so in the self-sacrificing spirit of ancient martyrs, who through untold toil and hardship introduced Buddhism to our country. Our manufacturers and exporters of cotton cloth may perhaps rue the day when the Swadesi movement attains its object and

Indians need no longer buy products from their factories. But nothing will give us greater pleasure if Swadesi-made Buddhism rises in India and gathers under its fold her sons and daughters. As we think of undertaking return of Buddhism to India, we cannot help hoping that Indians themselves will first start a Swadesi movement along this line.

Anniversary of the Great Earthquake

The second anniversary of the great earthquake and fire, which destroyed or reduced to ashes 684,659 houses and killed 91,344 persons, was solemnly observed in Tokyo on September 1. To mention some of the principal features of the day, the Municipal Office posted in tram cars and other public places a bill inscribed with the slogan, "Wind up the key of your slackening mind" to remind the citizens of the need of being in an introspective, prayerful and meditative mood and two minutes before 12 when the earthquake occurred two years ago, all the people stopped work for one minute offering prayers in memory of the victims. A memorial service was held on the ground of the Military Clothing Depot in Honjo, where more than 30,000 men, women and children were burned to death by the fire following the quake. It was attended by half a million mourners, including the Ministers of State and many prominent persons.

All religious bodies, Buddhist, Shintoist and Christian, jointly or singly showed much activity in observing the day in a fitting manner.

Collection of Earthquake Memorial Funds

A movement was started on the same day of last year for collection from the general public of relief funds against extraodinary disasters.

It was repeated this year, members of young men's Buddhist and Christian bodies, members of thirty-six young men's associations of Tokyo, and students of Buddhist girls' schools standing in street corners in groups and collecting contributions in small money from passers-by. It was a great success, as much as 10,000 *yen* having been raised.

Memorial Service in the Air

An interesting and novel service given was that performed by Bishop Shinkyo Michishige of the Jodo Sect, who is 71 years of age. Early in the morning, he boarded an aeroplane and after visiting Yokohama and saying mass for the victims there, flew back to the capital and circling over the ground of the Military Clothing Depot, dropped 300,000 pamphlets and paper lotus flowers.

Memorial Temperance Movement

The same day the Japanese Christians' Temperance Movement League, the Students' Teetotal Movement League and the Buddhists' Temperance Movement League of Tokyo jointly distributed thirty thou-

sand posters and one million bills at street corners and crowded throughfares of the metropolis for the purpose of calling the nation to temperance. Various Ladies' Associations were active in support of the movement.

Japanese Immigrants in Brazil

We are glad to note that in contrast to North America, which tightly closes its doors against Japanese immigrants, South America is receiving them with kindness. Especially liberal is the treatment Brazil extends to them. There are now 45,000 of them living in that country. Most of them are farmers accompanied by their families. The *Jornal da Noite*, a paper published in Santos, has lately published some interesting paragraphs concerning them. In one of these, the writer mentions the fact that the original inhabitants of Brazil were Asiatic people and quotes a statement made by Dr. Padua Salles, member of the Upper House for the State of Santos, which was to the following effect :—

"Japanese immigrants are useful and indispensable to us. It is entirely wrong if the Government has any intention to prohibit or restrict immigration of people other than Europeans. If the admission of European immigrants to this country means increase of our national wealth, there is nothing unreasonable in receiving Japanese immigrants, who are equally or rather more capable, are punctual in habit and are possessed of the ability of withstanding competition in every respect."

The writer further quotes Dr. Fontes Junior as having stated :—

"Must we welcome Italian or Spanish immigrants, who require constant watchfulness on the part of the police? Are not they people who propagate anarchism among our people and incite them to labour troubles? Japanese immigrants, however, are perfectly reliable. In fact their behaviour deserves our praise; practically no case of crime has been found among Japanese workers in Sao Paulo."

Strengthening these statements by presenting more evidence favourable to Japanese immigrants given by responsible men, the writer says about the Japanese in his locality :—

"To the wonder of all, the Japanese living in Santos and its neighbourhood have succeeded in converting worthless tracts of land in Marapé into splendid plantations by clearing the swampy forests and completing drainage. Thanks to their efforts, these lands, which their owners formerly regarded as burdens and desired to part with, are now valuable properties and the landlords are keen on their further development. Such example is not confined to agriculture. In commerce and in industry, the Japanese have achieved equal success, showing that they are indefatigable, gentle and cool-headed people. In saying this, we do not mean to flatter the Japanese in Santos; we are

simply expressing our impartial views and speaking of plain facts."

That Yellow Peril Bogey Again

According to a London telegram of August 3, in an interview with a *Daily Express* correspondent the former Crown Prince of Gemany has shown himself to be as keen as his father was to frighten the world with the phantom of the Yellow Peril, he having expressed himself to the effect that Europe should unite against impending invasions of the coloured peoples. Some of the comments made by the Tokyo press on this subject are worth while quoting. Writing in the *Nihon Oyobi Nihonjin* (Japan and the Japanese), Mr. M. Iwade says :—

"In order to turn the attention of Europe eastward as a step towards realizing his ambition of dominating it, the Kaiser created that notorious Yellow Peril bogey, but the very man, who plunged Europe into a terrible war and brought his country to ruin, was no other than the Kaiser himself. As a matter of fact, the decline of European civilization is the work of Europeans themselves, and so it can not be saved by their combination against the coloured races. An external cause like the rise of the coloured races has little to do with the growing decay of European civilization, which is due to manifold and deep causes. The white people, suffering, as they do, from megalomania, seem to think that the rise of the coloured people is the result of their teaching and guidance. Such idea is wrong. That Japan has risen to the position she now occupies was not the result of European guidance, but was due to the pressure brought to bear on her by the white people. It was their pressure and menace that gave impulse to the Japanese to exertion and struggle. We were threatened first by China, then by Russia and Germany and now we are face to face with menace from a certain country. We welcome it, because it was foreign pressure that made us what we are now and it will be foreign pressure that will make us greater."

The *Asahi*, one of the leading Tokyo dailies, writes to the following effect under the heading "Yellow, Black and White Perils."

"The pitiful condition in which Germany finds herself to-day is the result of the Yellow Peril bogey. Had it not been presented by the Kaiser, no European war would have broken out and even if it broke out it would not have taken the shape it did and would not have brought Germany to her present plight. In this sense, it may be said that it was the Yellow Peril bogey that spelt ruin to Germany. For it was created by the Kaiser for the purpose of strengthening the triple alliance and weakening the Franco-Russian alliance. He succeeded in leading Russia to a war with Japan and thereby in weakening the former and the Franco-Russian alliance, with

the result that Germany became supreme on the European continent. This invited to her fear by France and ill-feeling of England, which resulted in the Great War and her defeat. Had there been no Great War there would have been no German defeat, and had there been no Russo-Japanese War no Great War would have taken place and had no Yellow Peril bogey been presented no Russo-Japanese War would have broken out. Consequently it was the Kaiser's createn of the Yellow Peril phantom that brought Germany to ruin. It is an interesting fact that this nightmare was again brought out by no other person than the former Crown Prince of Germany. His object is all too plain. He desires to turn the attention of Europe in order to make it forget and forgive Germany. Unity and co-operation of Europe is highly desirable even seen from our standpoint, but we must show a strong opposition to it if it has to be brought about by means of the Yellow Peril bogey, in other words, at our expense. We must at least prepare ourselves to evade impending dangers resulting therefrom."

Social Welfare Works in Japan

According to investigations lately made by the Religious Bureau of the Department of Education, social welfare works carried on in Japan by Buddhist, Shinotist and Christian workers are as follows:—

Work	Buddhist	Christian	Shinotist	Total
Juvenile reform	16	1	2	19
Nursing for babies	83	22	1	106
Protection of children	8	2	—	10
Protection of weak or abnormal children	6	1	—	7
Relief of the poor	38	9	1	48
Medical relief	19	7	—	26
Support of aged poor	14	3	—	17
Giving advice to persons in distress	16	4	—	20
Finding work for unemployed	15	3	2	20
Giving free lodging	24	1	—	25
Miscellaneous	7	2	—	9
Total	246	55	6	307

Social welfare works carried on in Chosen, Taiwan and Karafuto are not included in the above table.

A matter, which must be taken into consideration in connection with study of social welfare works in Japan, is that many enterprises of the kind managed by individual Buddhist believers are not given in the above table, for the reason that they have given no report to the authorities concerning them, they carrying them on in private and being contented with consciouness that they are doing just what they ought to do. Under the circumstance, it is probable that if such are taken into account the figures will be more than three times as large as those quoted. On the other hand, Christians, laying great

stress on social works and devoting much of their attention to them, are punctual in reporting of them to the authorities, so that the figures quoted in the above table represent all but what they are doing in this line.

Growth of the Indo-Japanese Association

The Indo-Japanese Association, which was established more than twenty years ago by the Rev. Dharmapala and Mr. Sakurai, is about to enter a new stage of life. When it was first founded, the late Viscount Nagaoka was President, being succeeded on his death by the late Marquis Okuma, who was succeeded in turn by Viscount Shibusawa. Its office, library and samples of merchandise were entirely destroyed by the great earthquake and fire of two years ago. A temporary office has since been established in Dr. Takakusu's Musashino Girls' School in Kyobashi, Tokyo. Recently plans have been maturing among leaders of the association for its expansion and development. These plans include the raising of half a million yen from among banks, commercial firms, steamship companies and others in Tokyo, Osaka and other big cities doing business with India, for the purpose of building a new office with bed rooms for Indian visitors, a library and sample show rooms, the establishment of an investigation department, the establishment of branches in big Indian cities and the publication of an organ journal.

A Christian View of Rejuvenated Buddhism

The August issue of the *Shin Seishin* (New Spirit), a magazine published by a group of Japanese Christians, contains an article on the subject of Intellectual Revival of "Buddhism." Substantially the writer says :—

"Buddhism has lately been showing intellectual revival of unprecedented magnitude. In fact recent activities of Buddhists in giving lectures, writing books and publishing periodicals are remarkable. Such activities are noticeable not only among organs belonging to various sects but in all field of society, in which Buddhists are found occupying influential positions and Buddhist thought and idea are at work. At no time perhaps in the history of Japan has Buddhism endeavoured to serve socity and help its advancement so much as at the present. This is partly due to the appearance of many able men among Buddhists. In spite of all things said to the contrary, Buddhism has still a great number of adherents. Maybe the total number of priests equals that of Christian converts. And many sons of Buddhist priests have entered universities taking up philosophy or religion as their subject of study. Some of them have shown themselves to be excellent students and have become men of talent and ability. Naturally the religion they embrace has grown in influence."

The writer goes on to say that this intellectual revival of Buddhism is also due to the study of the religion recently taken up with some zeal in the West as well as to the impetus caused by Christianity. But the most powerful cause, in his opinion, is indolence of the Christian Church, which has given chances to Buddhism to rise again. He says :

"Christians have failed to take such attitude as will induce masses to rely on their faith. Nor have they put forth enough efforts to reach them. This has furnished Buddhism opportunities to assert itself and it is likely that it will gain in influence for some time to come. This is, however, a matter

beneficial to Christianity, for were there no Buddhist revival Christianity would spread among the Japanese in the crude form as is found among the masses of the West. By this I mean the Christianity of the present-day church, the Christianity considered by the world to have prospered in the past and to continue to be prosperous to-day. This form of Christianity is one we can not endure. Thanks, however, to the rejuvenation of Buddhism, this form of Christianity can not last long and the church adhering to it is doomed. So the Buddhist revival will cause refinement and purification of Christianity. This will take place not only to Christianity in Japan, but perhaps to that in the world. But will Buddhism replace Christianity? If the world is confined to Japan, Buddhism will crush Christianity, because the latter in this country lacks men of ability. God will be pleased to reject such indolent persons as Japanese Christians. But Japan is part of the world and the influence of Christianity of the world, seen from the angles of its religious character, intellectual power and moral character, is of such strength and magnitude as Buddhism can scarcely match. Buddhism will therefore be ultimately swallowed up by Christianity. When this will be done depends on the nature of efforts put forth by men."

Is Christianity in other countries than ours really superior to Buddhism in all important respects as the writer claims? Those who know something of the present condition of Christianity in the West cannot but entertain a feeling of apprehension.

Y.M.B.A. for Tohoku Imperial University

Mr. Saito, a well-known philanthropist and a devout Buddhist of Sendai, has recently contributed a sum of 30,000 yen to the Tokoku Imperial University to be used for the study of Buddhism. Accordingly Dr. H. Ui, Professor of the university, has with the money thus donated decided to start a thorough investigation of esoteric Buddhism on the basis of Tripitaka, which the Rev. Tada brought back from Thibet some years ago and which has since been preserved in the university. Besides this, decision has been arrived at among some students to establish Y.M.B.A. in the university with Dr. Ui and Dr. S. Suzuki as chief promoters.

"The Eastern Buddhist"

Number 3 of Volume III of this excellent magazine is now out. As previous issues, it contains several scholarly articles of great value on Buddhist philosophy and teaching. "The Teaching of the Shinshu and the Religious Life" by Gessho Sasaki, "Buddhism and Moral World-order" by Ryohon Kiba, "Zen Buddhism on Immortality," translated from *The Hekiganshu* with preface by Daisetz Suzuki and "The Recovered Temples of Kamakura" by Beatrice Lane Suzuki are especially worth while careful reading. Some poems by the late Rt. Rev. Soyen Shaku, Abbot of Engakuji, very well rendered into English, are also published. We take the liberty of reproducing one of them :—

When I stretch out my hand
To drink from mountain stream,
In the hollow of my palm
I see a gentle gleam.
What am I drinking then?
I look above, below:
Is it water or the moon,
This soft but radiant glow?

Young Koreans Become Abbots of Buddhist Temples in Japan

Of several young Korean scholars prosecuting their study of Buddhism and graduating from the Buddhist universities or colleges in our country, the most prominent are Messrs. Gen Kosan and Kim Teido. They are highly respected by Japanese Buddhists on account of their high character as well as of profound knowledge of Buddhism they possess. The former has recently been nominated abbot of a Buddhist temple in Tokyo Prefecture, besides being additionally

appointed a professor in the Buzan Buddhist College, and the latter has been given a similar position in Kyoto Prefecture. This is a new departure in the time-honoured custom and conventionality of Buddhism in Japan. We hope that many such scholars will come over to this country from China, India, Siam, Ceylon and different other countries of Europe and America for study of Buddhism and take active part hand in hand with Japanese priests in the propagation of Buddhism in our country.

Co-propagation of Buddhism by Different Sects

Cooperation of one sect with another for the purpose of propagation has been a matter of rare occurence even among Japanese Buddhists who do not place much importance on sectarianism. It is news and welcome one at that that Rev. Sekizen Arai and Rev. Shinkyo Michishige, Superintendent priests of Soto and Jodo Sects, have decided to carry on a joint propagation of Buddhism and have already put their ideas into effect since August last.

Buddhists' Preparations for Manhood Franchise

With a view to preventing the people in general from taking any wrong course in the general election, which will be held two years after and in which they will exercise for the first time the right of voting under the new Election Law granting the manhood suffrage, the Nishi Hongwanji of Kyoto has decided to carry out an extensive educational campaign this month by ordering 3,000 priests and lecturers to all parts of the country. In preparation therefor and to fix programmes, leaders met in Tokyo last month to confer with scholars and Government officials well versed in the subject. Among other preparations made, two pamphlets, "To the Nation vis-a-vis the Manhood Suffrage" and "A Special Message to Agricultural Workers on the Eve of the Manhood Suffrage Election," have been printed in enormous numbers to be distributed free. In these apeals, the Buddhists have expressed some advanced and liberal views, advocating for instance the woman suffrage and the change in age-limit from 25 to 21.

B.Y.W.A. and Suffrage Movement

The B.Y.W.A. of Tokyo has started preparations for giving lectures on the woman suffrage in various centres of the country and has also decided to utilize its organ journal *Akatsuki* for the advancement of the movement.

Our Contributors

Dr. Masataro Sawayanagi, who contributes the opening article of this issue, is a veteran educationist. He was formerly President of the Imperial University of Kyoto and later Vice-Minister of Education. He is a member of the House of Peers and President of the Imperial Education Association, which is an organization of practically all men and women engaged in or connected with education in Japan. It is our privilege to have him among supporters of the *Young East*.

Mr. Juichi Shimomura, who contributes "Religious Tolerance of the Japanese Nation," is Director of the Religious Bureau in the Department of Education.

Mr. M. Minagawa, translator of "Hachinoki," is Professor in the Mito Higher School. He studied in England.

Mr. Ku Hung Ming was introduced to our readers in our first issue, to which he contributed a translation of a classical Chinese poem. The article of his, which we have much pleasure in presenting to our readers in this issue, was written by him in Peking some time ago, and being translated into Japanese by Dr. I. Egi, former Minister of Education, was widely distributed in Japan.

Book Agency.

For the benefit of the readers of the *Young East* abroad we are prepared to receive orders for the undermentioned books as well as for any other publications issued in Japan :—

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containing a complete Index in Chinese and Roman characters.
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A Historical Buddhist Atlas of China

containing a complete Index in Chinese characters.
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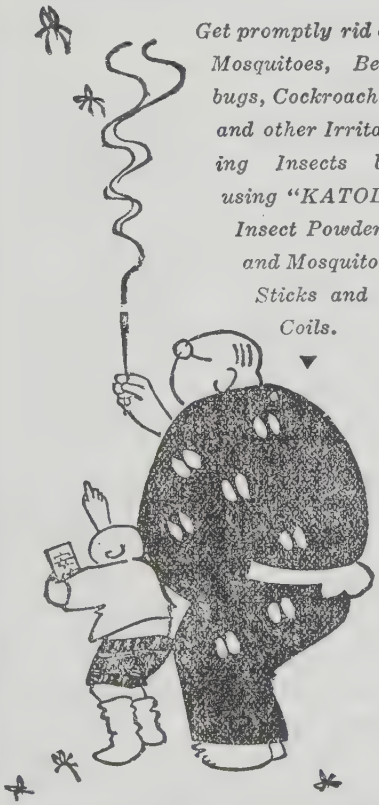

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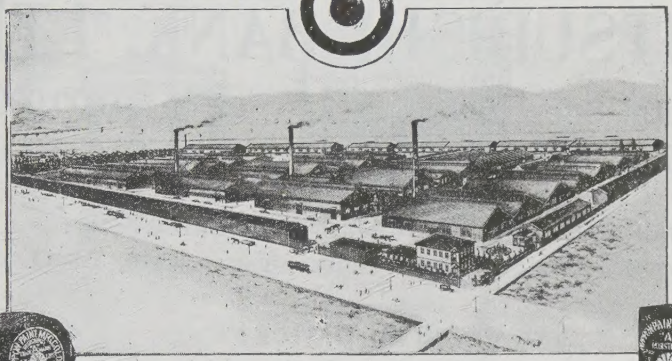

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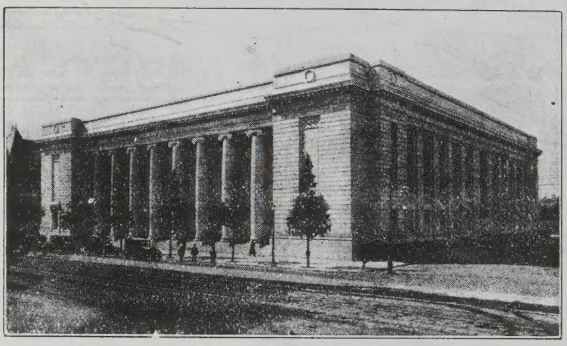

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